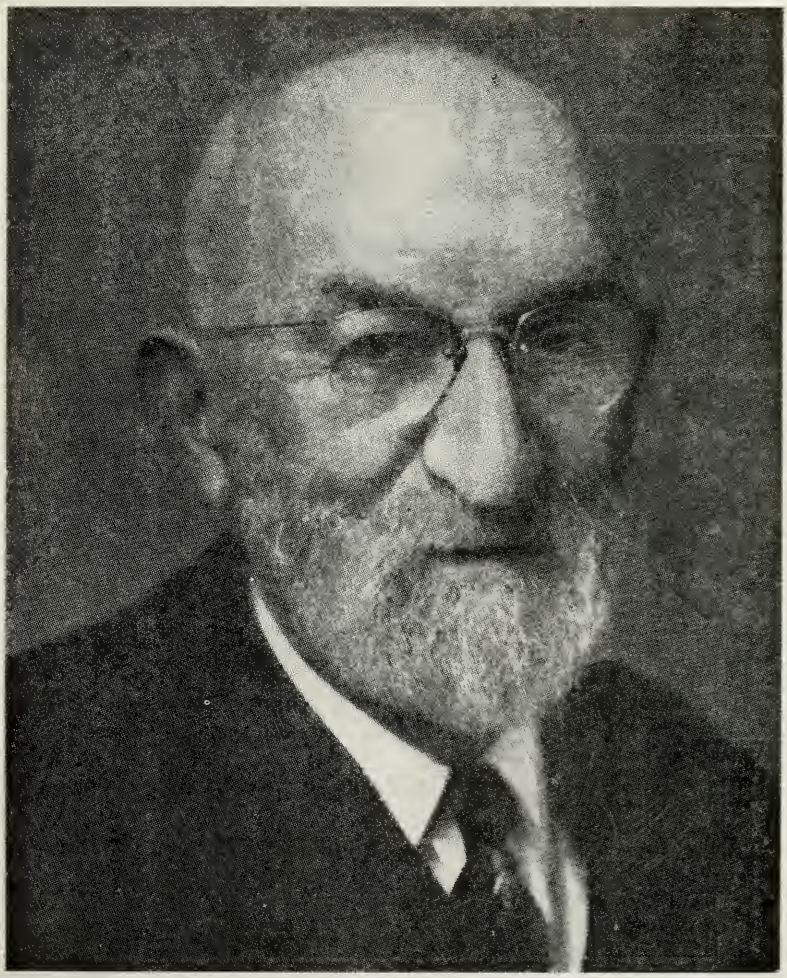
Millennial Star



Vol. 104, No. 28

Thursday July 9, 1942

POETRY

CROSSING THE BAR.

Sun set and evening star,
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep.
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.

For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

—Alfred, Lord Tennyson.

THOUGHT FOR THE WEEK:

Some people are so painfully good that they would rather be right than pleasant.

—L. C. Ball.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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JAMES P. HILL

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For God doth not walk in crooked paths, neither doth he turn to the right hand nor the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.—Doctrine and Covenants 2: 3.

★

ALL HIGHER MOTIVES, IDEALS, CONCEPTIONS, SENTIMENTS IN A MAN ARE OF NO ACCOUNT IF THEY DO NOT COME FORWARD TO STRENGTHEN HIM FOR THE BETTER DISCHARGE OF THE DUTIES WHICH DEVOLVE UPON HIM IN THE ORDINARY AFFAIRS OF LIFE.

—Henry Ward Beecher.

★

THIS WEEK'S COVER.

This is the latest portrait of our present beloved leader, President Heber J. Grant. Read his address to the Priesthood assembled at General Conference. You will gain much from his re-telling of his remarkable expreiences, the faith manifest in him and his compelling testimony. After a long life of more than four score years, a life that contained its full complement of the rough as well as the smooth, he is himself an outstanding example of the Word or Wisdom. His alert mind and astounding memory are a marvel to all who hear him speak.

COME LISTEN TO A PROPHET'S VOICE!

"God Moves In A Mysterious Way"

EXTRACTS from Address by President Heber J. Grant at the 112th Annual General Conference, Saturday morning, April 4th, 1942, in the Assembly Hall

YOU all know that I have been very sick for more than two years. To start with I could not raise a finger on my left hand, neither could I touch my chin; my left eye was affected, also my left leg, necessitating me to go upstairs one step at a time, and then lift the other leg up with my right hand. I can now throw my left arm any way I want to, and can go up and down stairs without difficulty. I am feeling at least a hundred per cent, if not several hundred per cent better than I did at the time of my first trouble. The doctors said it was not a paralytic stroke, but it must have been a second cousin at least. When meeting my friends and they ask me as to how I feel, the answer is, "Better than I was yesterday." There has been a steady improvement all the time.

I recall what to me was the most satisfactory sermon of my life. I saw my brother, the late Brigham Frederick Grant, in the audience and knew that he was seeking a testimony of the Gospel. I prayed earnestly to the Lord that I might be inspired to say that which would touch his heart. I had prepared a sermon in my own mind. I took a book out of my pocket entitled "Ready References" and marked a lot of passages that I wished to quote. I followed Brother Milton Bennion, who had just made a trip around the world. He quit speaking at eighteen minutes to three o'clock, and I decided to stop at twelve minutes after three, so as to leave time for Brother George Q. Cannon, who had come into the meeting late.

I started on time and quit on time, and upon sitting down I heard Brother Cannon say to himself—he was sitting behind me in a chair facing north—"Thank God for the power of that testimony." I had opened my "Ready References" book and put it on the Bible. and when I got up to speak I told the audience that never before in all my life had I so much desired their faith and prayers in my behalf, as also the inspiration of the Lord. I forgot all about that book and all about everything I had in mind, and I preached a sermon on the divine mission of the Prophet Joseph Smith and the divinity of the mission of the Saviour of the world.

When I heard Brother Cannon make that remark to himself —I could have touched him with my left hand as he sat behind me—I put my arms on my knees and covered my eyes with my hand and made a puddle on the floor, with tears of gratitude that filled my heart. And then, and not until then, did I remember the sermon that I had intended to preach.

The very next morning my brother came into my office and told me that I had preached by the inspiration of God, that I was inspired. I asked him what my subject was.

He said: "You know what your subject was."

I said: "But I want you to name it."

He did so.

I asked him: "Are you seeking for a testimony of the Gospel?"

He said: "Yes."

I said: "Well, what more do you need than to say that I spoke by inspiration—you have never heard me speak like that before—and that the Lord manifested His Spirit to me. You had better get your thinking cap on your head."

Before the week was out I had the pleasure of baptizing him.

Now, my dear brethren, this is a very wonderful gathering of men. There rests upon the General Authorities and you people who are here today the duty of leading the Latter-day Saints, now numbering over 800,000 strong. You have a great responsibility, and each and every one of you should determine, with the help of the Lord, to do the very best that you possibly can, and that you will set an example of intelligence and devotion to the work of the Lord that in all respects shall be worthy of imitation. I hope and pray that the Lord will bless each and every one of you abundantly.

I was intimately acquainted with Brigham Young from the time I was a little child until his death, and I came into the Quorum of the Twelve when I was a young man not quite twenty-six years of age. I was intimate, of course, with all the men who succeeded Brigham Young as President of the Church, and I want to bear witness to every one of you that all of those men, starting with John Taylor and coming down to President Joseph F. Smith, I know as I know that I live, that they had no ambition of any kind or description but to lead the Latter-day Saints in the paths of righteousness, to set examples worthy of imitation in all respects. They were in very deed men of God.

On the day that Brother Joseph F. Smith bade me good-bye, and he died that very night, he told me that the Lord never makes a mistake. He said: "You have a great responsibility resting upon you. The Lord knows whom He wants to preside over His Church and He never makes a mistake." I can testify to you that He had not made a mistake in my case any more than He did with each and all of my predecessors.

Never did Brother Taylor direct the course of the apostles without inspiration, neither did Brother Woodruff, nor Brother Snow, nor Brother Joseph F. Smith. God to my knowledge inspired those men and directed them.

Brothers Francis M. Lyman and John Henry Smith were told by President John Taylor to go to some town—I shall not mention where it is—and to have a man sustained as the President of the stake.

Brother Lyman said: "Why, Brother Taylor, I know this brother, and I know that the people will not sustain him."

Brother Taylor said: "You and Brother John Henry Smith are called upon a mission to have him voted for and sustained as President."

Brother Lyman later in the day said: "Suppose these people won't sustain that man, what are we to do?"

Brother Taylor said: "But you are called upon mission to have him sustained; that is what you are to do."

Brother Lyman brought it up again a third time and Brother Taylor said: "Do you understand English? Don't you know what mission I have placed upon you two men? It is to have him sustained."

Later in the day Brother John Henry thought the President had not thoroughly considered the matter, and he brought it up.

Brother Taylor said: "Didn't you hear what I said to Lyman? You two men are called to go to that place and have the people sustain this man."

Brother Lyman gave me the credit of feeding him more meals and giving him more opportunity to sleep in my house than all the rest of his relatives in Salt Lake City combined. He made my home his home during the two years that I presided in Tooele, and after I became an apostle he made my home his home whenever he came in to Salt Lake from Tooele.

As we came past the President's office after our meeting in the Endowment House, he said: "Heber, President Taylor does not understand the condition; those people have rebelled and they will not sustain this man. He was busy with our regular meeting, and he did not get it into his head that it cannot be done. I will step in here. You tell your wife I will be a little late, but don't delay your dinner until I get there. Go home and eat it, and I will come along later.'

I said: "I will wait for you." I thought it wouldn't be long.

He came out in a moment and said: "I wish I had not gone to see the President. Heber, fast and pray for us; I do not see how under heaven we can change this condition. All the bishops and their counsellors, the high council, the patriarchs, and the presidency of the high priests quorum have requested that this good brother be dropped and that they have another president. Brother John and I will have to pray all the way from Milford until we get to the place."

When they arrived, Brother Lyman brought all these people together who had signed the petition and said, "Now, brethren, we do not want a great number of you men to confess the President's mistakes, but we will step out of the room, and you appoint one man to do the talking. You tell him everything you can think of against the President. If he has forgotten anything, give him a chance to speak again, and then we will come back and hear it all. We have come here to fix up things, and we are going to do just what you people want us to do."

When they got into the other room John Henry said: "For heaven's sake, Lyman, did you lose your head? They want a new president, they have signed their names for a new President."

Brother Lyman said: "Well, it must have been a slip of the tongue. We will have to pray just that much harder."

When the man who had been selected to be their spokesman got through with his talk of nearly an hour, Brother Lyman said: "Has he forgotten anything?"

They said: "No, he has told the truth."

Brother Lyman said: "Well, that is marvellous. We had never dreamed that this man had so many faults and failings. Really, if there is somebody who would like to tell something good about him we would like to hear it."

A man got up and said: "I can say something good about him, about his generosity, his liberality." Then he commenced weeping, and said: "Brother Lyman, will you scratch my name off that list and let me vote for him."

Brother Lyman said: "All right. Does anybody else feel that way?"

About one-third of them got up.

He said: "Well, you may go home, it is rather late, and the others of us will discuss this matter further."

He then said to the spokesman: "Get up and tell that story again, because it is news to us; we never dreamed this brother had so many failings."

So the man got up and told it over again.

Another man jumped up and said: "Brother Lyman, please take my name off that list. Let me vote for him."

Brother Lyman said: "All right. Does anybody else feel that way?"

About half of them stood up.

He said: "All right. Your folks are wondering why you are out so late; we will excuse you."

Then he said to this man again: "Now get up and tell us that story again."

The man got up and told the story once more.

Brother Lyman said: "Two men have tried to tell something good about this man and failed, but have asked permission to vote for him tomorrow. Is there anybody else here who feels to sustain him?"

And they all stood up.

He said: "All right. Good night, brethren." And he turned to John Henry and said: "John, will you sustain him?"

John laughed and said: "I will.

By this time I think it was after half past twelve or one o'clock in the morning. The next morning Brother Lyman was able to say to the people: "All of the bishops and their counsellors, the high council, the patriarch, the presidency of the high priests quorum, every one of them has asked per-

mission to vote for Brother So and So as the President of your stake, and we have agreed to let them do so. If any of you want to vote the other way there will be no condemnation." They got a unanimous vote to sustain that man as President of the stake.

When Brothers Lyman and Smith returned they made their report of what had happened. Brother Taylor, when something pleased him immensely, used to shake his body and laugh; and he said: "Twins, twins, twins (he nearly always called those two men twins), it wasn't such a hard job after all, was it? Now, this brother is a big-hearted, fine man, but he makes mistakes. He is sick abed now, and he never would have recovered, he would have died a broken-hearted man if he had not been sustained. He will be well in three months and feeling fine. Go down there and put your arm around him and say: "Now that the people are loving you and have unanimously sustained you, don't you think it would be well to resign?' and he will jump at the chance and you assume the authority to accept his resignation."

And that is how it worked out.

A Closing Testimony

THE FOLLOWING IS THE CONCLUDING TESTIMONY BY PRESIDENT GRANT AT THE 112TH ANNUAL GENERAL CONFERENCE.

YOU have heard the message of the First Presidency. I think that it is unnecessary for me to add anything further.

As I said yesterday at the marvellous meeting that we had in the temple, I feel that it is not wisdom for me to stay longer on account of my ill health. I appreciate the fact that you all know, as I have said so often, I know that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of the world, and that Joseph Smith was His Prophet.

I can say nothing more than is said in this message from the Presidency of the Church. I can only hope that the people of the world may realize the fact that we are in very deed the Church of Jesus Christ and not the Church of any man, and that there is no ambition in our hearts for personal power or prestige in the world. All that we desire is the salvation of mankind. May God help us.

I never forget one little statement, I think it is in the eighteenth section of the Doctrine and Covenants: "And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

Steady Gain Shown In 1941 Report

30,000 MEMBERS ADDED TO CHURCH IN YEAR.

A STUDY of the annual financial and statistical report of the Church, presented as a part of the proceedings of the 112th Annual General Conference, reveals growth and renewed activity in a number of various fields of endeavour.

Perhaps most interesting is the growth in membership of 30,000 durings the year 1941, bringing the total membership to 892,080. Of this number, there were 736,544 in the Stakes of the Church and 155,536 in the Missions.

Other statistics of interest concerning the membership of the Church are:

Children blessed and entered on the records of the Church were 22,629 in 1941 and 21,544 in 1940. Children baptized in Stakes and Missions were 15,141 for last year, a gain of nearly 1,000 over the years before.

The birth rate in the Church was 33.2 per thousand for the year, a gain over the 1940 rate of 31.9. The marriage rate also gained per thousand from 18.4 to 19.6. The death rate showed a drop from 6.5 per thousand in 1940 to 5.5 in 1941.

The financial statistics showed there was an increase from $4,138,760 to $4,420,035 in the amount of money taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, mission activities and operation of Church schools and temples, for hospital building and relief assistance.

A substantial increase in the activities of the Welfare Programme was also shown in the report. Fast Offerngs were paid the ward and missions by 171,857 members compared with 165,917 in the previous year. The total Fast Offerings received, all of which were expended for relief, was $682,357, compared with $512,922 for the year 1940.

In supplies on hand there were increases in all but one item, as follows (the 1940 figure in parenthesis): Clothing, bedding and miscellaneous, $31,573.75 ($18,254.81); canned and dried fruits and vegetables, $157,289.21 ($122,128.73); other produce, $31,356.14 ($21,595.71); fuel, lumber and miscellaneous, $3,477 ($7,873). The total valuation of these items was $223.696.22 in 1941 and $169,852.85 for the year previous.

Further indication of the growth of the Welfare Programme is in the extent to which the programme is meeting the requirements of the Bishops in caring for the needy. The programme in 1941 produced 65.4 per cent of its food requirements, compared with 61 per cent in 1940; 58 per cent of the clothing, compared with 45 per cent for the previous year; fuel, 78.4 per cent, compared with 79 per cent the previous year; and other commoidties, 60 per cent, compared with 25 per cent for 1940.

There were 334,739.19 bushels of wheat stored in Church

(Continued on page 444)

The Latter-Day Saints' "Millennial Star"

THURSDAY, JULY 9, 1942

God's Word

THE speeches delivered at the curtailed sessions of the General Conference of the Church are indeed a source of inspiration and spiritual food. In a time like the present, they are of particular interest, for this day is harrassing, to say the least, to both body and spirit. We all need a "pick-me-up" (to use a colloquialism) and the advice and instruction proceeding from the mouths of the inspired servants of the Lord is comforting and sustaining.

These men, most of them past life's prime, are rich in experience of the ways of men, and the outpourings of the Spirit. They have known two such wars as this; they have seen the reactions of our people under similar conditions to this previously, and because of this their words have added value.

The clear and undeviating enunciation regarding the sin of war resounds with the unmistakable clear ring of truth. Yet while such carnage is disparaged and condemned, the realisation of the circumstances and the acceptance of such a condition is plainly stated. The wholehearted effort to shorten it by doing their utmost in the matter of conservation of fuel and monetary assistance to such as the Red Cross and other humanitarian motions is sound and reasonable and is to be admired. If this ghastly thing must be, then let it be, and be done with!

There is no righteousness in war, never any justification in killing our brother, and the Sixth Commandment uttered to idolatrous Israel is incontrovertible. Yet freedom in all things is man's necessity, and when man, inspired of his Satanic majesty, assails his fellowman's right to live and worship freely, the mailed fist must be met with mailed fist. It seems that, to our enemies, the kind word has no meaning. They understand only the language of armour. We do not, through entering into this melee, need to take upon ourselves the vices of greed and avarice and bestiality. Our character must never become warped by this turmoil.

As a bright, burnished arrow we must pierce the coarsened hide of the opponent, that no gangrene of hate and malice may poison the wound. Victory shall be but a path to Peace! Then, On Victory!

* * * * *

For the past four weeks the "Star" has contained excerpts from the Message of the First Presidency read by President J. Reuben Clarke, Jnr., at the General Conference, to which the general membership of the Church were not invited owing to the war conditions now existent in America. The "Improvement Era," official organ of the Church, reaches about half the membership of the Church, and for this reason it published the whole of the addresses delivered at Conference. In ensuing weeks the "Star" will carry in its pages extracts from these speeches as much as space (limited in our small journal) will permit. You are advised to read and re-read these messages. When you have read them, pass them on to others who may not have had the opportunity to do so. You will find them spiritually invaluable.

—J. P. H.

★

Loyalty

LOYALTY is that quality which prompts a person to be true to the thing he undertakes. It means definite direction, fixity of purpose, steadfastness. Loyalty supplies power, poise, purpose, ballast, and works for health and success. Nature helps the loyal man. If you are careless, slipshod, indifferent, nature assumes that you wish to be a nobody and grants your desire. Success hinges on loyalty. Be true to your art, your business, your employer, your "house." Loyalty is for the one who is loyal. It is a quality woven through the very fabric of one's being, and never a thing apart. Loyalty makes the thing to which you are loyal yours. Whether any one knows of our disloyalty is really of little moment, either one way or the other. The real point is, how does it affect ourselves. Work is for the worker. Love is for the lover. Art is for the artist. The menial is a man who is disloyal to his work. All useful service is raised to the plane of art when love for the task—Loyalty—is fused with the effort.

—ANONYMOUS.

The Fulness Of Times

(Continued from Vol. 104, No. 26; Thursday, June 25th, 1942.)

THE VISION—Continued.

EPISODE 6

NARRATIVE.

But Joseph escaped unhurt, and in spite of persecution stayed on in the vicinity of Palmyra and Manchester. Three years went by, during which he worked at odd jobs and helped on his father's farm. As he grew into his eighteenth year, an unwarranted conviction of sin settled upon him, so that he prayed earnestly, night after night, for redemption. One night there came to him his second vision and revelation, until dawn had fled, and in the morning he arose, pale and weak, to go into the fields to help his father with the harvest.

Mr. Smith: Ah, good work, Alvin. You've cut two rows to Joseph's one. Oh! what's the matter with the boy. Monday morning, too.

Alvin Smith: I don't know, father. He worked hard Saturday.

Mr. Smith: Yes, he word hard. I can't complain. But after a day of rest . . .

Alvin Smith: Joseph never rests, father; you know that. Yesterday he was tramping the hills and fields instead of sitting in Church.

Mr. Smith: Did any of the Elders see him.

Alvin Smith: I don't think so.

Mr. Smith: Oh, I hope not. Of course, it has been three years or more since he had that strange vision, but if he acts queer the people will remember.

Alvin Smith: Here he comes. Something is the matter with him.

Joseph Smith: I, I think I'll have to go to the house, father; I do not feel well; I must rest a little.

Mr. Smith: As you say, as you say, son. Go home if you like. Didn't you sleep well last night.

Joseph Smith: No! I did not sleep . . . at all.

Alvin Smith: He does look strange, father. What do you suppose has happened to him that he couldn't sleep.

Mr. Smith: Hm. It's hard to say, son. It's hard to say . . . but the boy has something on his mind. Alvin . . . you cut across the fields and tell mother to look after him.

NARRATIVE.

After the talk with his father, while climbing a fence on the way back to the house, young Joseph fell helpless to the ground, and as he lay there he heard a voice calling him by name. Looking up, Joseph beheld a messenger, who had appeared to him before, in the night, and who repeated all he had formerly revealed to Joseph, commanding the boy to return to his father, and tell him of the vision and the commandments, Joseph had received. His strength recovered, Joseph obeyed.

Joseph Smith: Father!

Mr. Smith: Yes, Joseph. But I thought you had gone home.

Joseph Smith: I have something to say to you, first, father. Are we alone?

Mr. Smith: We are, boy. Alvin's gone to the house.

Joseph Smith: Good. I feel better now. I must tell you the wonderful news.

Mr. Smith: Tell me what, Joseph. You seem strange and serious.

Joseph Smith: I am serious, father, very serious, over the importance of it all.

Mr. Smith: Come, come boy, speak out. If you have something to say . . .

Joseph Smith: I know now what my life work is to be, it has been shown to me, to me, alone, of all the people on this earth.

Mr. Smith: Now, now, boy, be calm, be calm. It is the heat. It does breed fancies.

Joseph Smith: It was not fancy about the book, father, or the angel who told me about it.

Mr. Smith: What book, lad? What is this you say of an angel?

Joseph Smith: Yes, father, he came to me three times last night in a vision, and then again just now, there, at the fence.

Mr. Smith: Tell me more, son. Has the Lord favoured you again with a message?

Joseph Smith: The knowledge, and the visions are mine, father, but I have been instructed to tell you. God's messenger has spoken to me in secret, about the sacred book. It has lain hidden through the centuries, but now it must be brought out, by my hand.

Mr. Smith: Am I to believe that.

Joseph Smith: You are to believe. It came to me last night as I lay on my bed, trying to sleep. At first, I could hardly believe my eyes. I heard a voice. . . .

Angel Moroni: Joseph, Joseph.

Joseph Smith: Yes, here I am. Who are you?

Moroni: I . . . am Moroni. Moroni . . . Son of Mormon.

Joseph Smith: The light is so bright. Where am I?

Moroni: In your own house. Upon your own bed.

Joseph Smith: And you are . . .

Moroni: A messenger from the most High and keeper of the ancient record.

Joseph Smith: What . . . What do you want with me?

Moroni: Listen to my instructions. For you, Joseph, have been chosen to restore to mankind the Everlasting Gospel, for the day cometh that shall burn as an oven, and all the proud, and all that do wickedly shall burn as stubble. And behold, I shall reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord, and he shall plant in the hearts of the children the promises made to their fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at His coming. You, Joseph, have been chosen, for help in this. You will

find, buried in the hill nearby, the record of an ancient people, who received the Saviour on this Continent, in the Meridian of Time. The record is written on plates of gold, by one of the last of that blessed nation. A record of the teaching and history of the people who knew God, and served Him before their fall. These words of wisdom are to be translated by you, and given to man.

Joseph Smith: Me! But I am unschooled in languages! How may I!

Moroni: The gift of interpretation shall be yours, Joseph, as long as you are faithful to the Most High. With the gold plates are hidden seerstones, fastened in silver bows, by which you may read the ancient writing. The time has not yet come when you are to possess the plates, or the stones, but the place of hiding is revealed to you for a trial and temptation, that you may be found worthy of the great mission, when that time comes. The Hill you now see in this vision is the hiding place chosen by me in order to conceal the sacred record from a faithless people. In the hill nearby, called Cumorah, the gold plates are laid away....

Joseph Smith (to his father): That is what I saw and heard in my vision, father: and to think that by me, Joseph Smith, the work is to be done.

Mr. Smith: A great trust, my boy. A great trust.

Joseph Smith: And you believe in the Heavenly vision, father?

Mr. Smith: It was undoubtedly a revelation from God.

Joseph Smith: The angel told me many things which I dare not tell you, but which shall be revealed to the world in due time. Well, I feel better now that I have told you of the vision. I am going to the largest hill between here and Manchester, the Hill of Cumorah, and there find the Holy Record. Tell no one, until I give you permission, and do not begrudge me the time, father. For me there is a greater Harvest than this.

(To be continued.)

★

STEADY GAIN SHOWN IN 1941 REPORT

(Continued from page 439)

owned grain elevators at the end of 1941, compared with 222,316 bushels for the year before.

The per capita fast offering and welfare contributions for the year n the wards was $1.11, compared to 85 cents in 1940.

There were four stakes organized during the year and 33 new wards created.

The Church building programme for 1941 amounted to $2,418,676, compared with $2,271,409 for 1940.

* * * * *

N.B.—The value of a dollar at the time the above figures were published was 4s. 6d.

Missionary Movements

TRANSFERS.

Elder Arthur John Fisher was transferred from the London to the Nottingham District on 31st May, 1942, and from the Nottingham to the Hull District on the 21st June, 1942.

Elder George Alfred Harry Evans was transferred from the Norwich District to the Mission Office on the 10th May, 1942.

RELEASE.

Elder William Harry Dyson was honourably released on the 21st June, 1942, after having served a twelve months' Mission in various Districts of the Mission. For the last two months he has laboured in the Hull District.

Elder Andre C. Anastasiou, Jnr., was honourably released on 29th June, 1942, after having served a twelve months' Mission in various Districts of the Mission. For the last two months he has laboured in the Birmingham District.

Sister Eva Williams was honourably released on the 29th June, 1942, to return to her home in the Nottingham District. She has laboured for six months in the London District.

"When I Return To London . . ."

AN envelope, containing a copy of the "Millennial Star," addressed to L/Bdr. Butler, A.A. in Malaya, has been returned marked "Addressee Reported Missing."

Brother Butler has been in the Far East almost from the commencement of the war and wrote regularly to the Headquarters of the Church in London and to his many friends until Singapore fell. He must have been taken prisoner with many thousands of our British soldiers there.

In his letter dated January 12th, 1942, he wrote: "It is some time since I saw any of you—almost two years. Since that time I have gone through some very strange experiences, but I have always known that the prayers of the Saints have been with me. It has been a great comfort to have this assurance. Now that the war has come to this part of the world, I shall need those prayers more than ever before.

"I have experienced many thrills in my life, but I am quite convinced that one of my greatest is yet to come. My belief is that it will be when I return to London—to Ravenslea—and meet all the Saints again, and sing from the stand to all of you again. It was always such a pleasure to do this, for I knew how greatly you all appreciated my effort."

We cherish the hope and fervently pray that our Brother is well and will soon return home to us.

—A. K. A.

Our Missionaries' Page

HOW OUR MISSIONARIES FULFIL THE PROJECTS OUTLINED ON THIS PAGE.

FROM the reports arriving at the Mission Office it is most gratifying to note the progress of work among our full time and home Missionaries.

We are reproducing a most commendable report from the Belfast Branch:

"We are indeed meeting with much success in our labours, and amazing response to the Genealogy project. Also we are getting a much better attendance at our meetings.

"We are planning to hold our Home Missionaries' Convention on 9th August, and are working hard to visit every Saint in the north before that dae, also preparing for our District Conference.

"I am following your excellent advice and am keeping close contact with the Missionary Page of the 'Star.'"—Anne M. Bannatyne.

Stepping stones to success: Well planned activity; amazing response; better attendance; happier Missionaries; and in the end the labours accomplished, and eternal reward surely earned.

There is no Wishful Thinking in our Church among our Missionaries. Every project outlined for the up-building of the British Mission and the members of the Church shall be fulfilled to the very letter.

COMPARATIVE REPORT FOR MAY, 1942.

FULL TIME MISSIONARIES.

A—Tracting hours; B—"Stars" sold; C—Pamphlets sold.

	A	B	C		A	B	C
A.C.Anastasious,Jr.	16	59	—	A. Gittins ..	23	—	37
Derrick Hawkes	16	16	—	H. Dyson ..	41	53	78
Emily G. Astin..	45	360	12	A. H. Willmott ..	43	83	106
Olga S. Emery ..	41	118	1	Rose Fletcher ...	34	35	17
L. T. Moore ..	37	190	57	Joyce McCormick	34	32	12
Wm. Buchanan ..	37	190	202	Winifred Moore ..	25	39	5
A. J. Fisher ..	4	4	—	Julia Walton ..	9	4	5
D. Bedford ..	35	47	—	D. Moorhead ..	11	1	—
G. E. Gent ..	30	2	—	Phyllis Clayton ..	21	4	—
Lilian Burton ..	28	66	47	V. G. Thomas ..	21	21	2
H. Sands ..	32	106	89	Lucy Ripley ..	31	77	16
S. Dale ..	25	30	—	Eva Williams ..	16	22	—

Remember the words of the Nephi of old: "I will go and do the things which the Lord has commanded, for I know that the Lord giveth no commandments to the children of men, save he shall prepare a way for them that they may accomplish the things which he commandeth them."—I Nephi 3: 7.

—A. K. A.

Liverpool District Annual Conference

Held Saturday and Sunday, June 27th and 28th, 1942.
At our Church Hall, Avenham Street, Preston.

The Saturday programme commenced at 5.30 p.m. The Branch Presidents and Counsellors of the Liverpool District met with the District Presidency and President A. K. Anastasiou to give reports of the work in the Branches and to discuss the Mission Progress Programme and individual problems on hand. A very profitable meeting was held.

At 6.45 p.m., under the direction of Sister Hilda M. Woodford, the records of the Tabernacle Choir and Organ were presented, as well as the slide film "In the Top of the Mountains" and some recorded versions of the "Fulness of Times." Those in attendance enjoyed very much the spirit of the programme. At 8.0 p.m. an 1-Act Play. "Conversion," was presented by the members of the Wigan and Liverpool Branches. From 8.45 until 10.30 p.m., the evening was given over to games and dancing, under the direction of Elder Harold Corless (Preston). The refreshments were served by the Relief Society of Preston. Attendance 56.

The Sunday sessions began at 10.0 a.m. with a Testimony meeting. President Andre K. Anastasiou presided over the entire proceedings. District President Parkin L. Cookman conducted the opening exercises, and welcomed the Mission authorities. After the preliminary singing and the Sacrament, 15 members gave inspirational testimonies. With reluctance the meeting had to be brought to an end on account of time. 72 were in attendance (largest on record).

The first general session of the Conference convened at 11.15 a.m., conducted by Elder G. E. Patey, Second Counsellor in the District Presidency. After the opening exercises, the children of the Liverpool and Wigan Branches presented the play "Life's Meaning," assisted by Brother Horace Heyes and Sister Edna Heyes. The theme of the Conference was introduced by Elder George E. Patey, who spoke upon the "Pre-existent, Present and Future Life." A very touching vocal solo, "Jesus my Saviour," was rendered by Sister Marjorie Patey, accompanied by Sister Ida M. Willis. Elder George H. Bailey, First Counsellor in the Mission Presidency, was the principle speaker in the morning session. He began his eloquent address by comparing the evil forces of the world today arrayed against the truth and especially against the restored Gospel as manifested by the indifference, corruption and unbelief of mankind. The momentous vision of the Prophet Joseph Smith in the beginning of the 19th Century and the establishment of the Church upon the earth were discussed by Elder Bailey. From the theme of the Conference, the Pre-existent and especially the Present Life was dealt with in a convincing and most inspirational manner. He bore personal testimony of faithful obedience to the principles of the gospel and related instances of evidence in his own family of survival after death. Finally he encouraged the Saints to live faithfully the principles of the gospel and promised them as a servant of the Living God that all that they had received and all that has been prophesied shall be fulfilled. The morning session was blessed with a great outpouring of the Spirit of God and everyone was fully convinced and uplifted. 69 in attendance.

The Priesthood were called to a session at 1.30 p.m. and the time was devoted to answering questions. In this session, Elder Bailey, who had to leave early to return home, again counselled the Priesthood to be faithful in obeying the saving principles of the Gospel, and related, at some length, the wisdom of paying full tithing. Much counsel was given to the brethren by the Mission authorities.

The Preston Branch Relief Society Sisters attended to the meals throughout the day and furnished the visiting authorities with food which was partaken with great relish and very deep appreciation.

The second sesson commenced at 2.30 p.m., and was conducted by Elder John R. Moore, First Counsellor in the District Presidency. After the opening exercises, the General, Mission and District authorities were presented by Elder John R. Moore, and unanimously sustained. He was the first speaker upon the theme of the Conference and very ably discussed the evidences and revelations of the three stages of "Pre-existent, Present and Future Life." Sister H. Duckworth (Burnley) rendered the sacred solo "Arise O Son." Lady Missionary Sister Delia Bedford was the next speaker on the saving principles of the Gospel, and included her testimony, which

was most touching and realistic in that, though afflicted with very serious illness in childhood and given no hope of recovery by the doctors, under the hands of the Priesthood she has recovered and grew up into full womanhood to fulfil now the second term of her Mission. Lady Missionary Sister Hilda M. Woodford, representing the Mission Genealogical Board, spoke on the Genealogical work and encouraged the members to speedily gather their records, as the opportunity now offered may not be available in the near future. The congregation then separated into two groups—Relief Society Sisters and the Priesthood—under the direction of President and Sister Anastasiou, respectively. The Priesthood session discussed the minutes of the last District Presidents' Conference held in London, and much counsel, advice and encouragement was given by President A. K. Anastasiou. Brother Richard A. Morris was ordained a Priest by President A. K. Anastasiou, and his son, Brother Arnold R. Morris, was ordained a Deacon by Elder George E. Patey. 21 in attendance. In the Relief Society section, reports were given by the Relief Society Presidents of the Preston, Wigan and Liverpool Branches. Sister Anastasiou enquired for the non-existence of Relief Societies in other Branches of the District, and the reasons were given of Sisters moving away, war work and inability to attend. Sister Anastasiou spoke on the subject of "Charity Never Faileth," and encouraged the Sisters to unite in building up Relief Society work which will be a means of Branch progress, happiness and unity. 34 in attendance.

The final session convened at 6.0 p.m., conducted by District President Parkin L. Cookman, who welcomed the congregation and the authorities and very graciously waived his time to the visitors to address the meeting. The Liverpool Home Missionary Choir, directed by Brother Edwin R. Astin, rendered the song "Hark. Ten Thousand Voices." Lady Missionary Sister Grace E. Gent addressed the congregation on general principles of the Gospel, quoting scriptures to sustain her remarks. President A. K. Anastasiou rendered a sacred solo, "In the Garden." Sister Marie W. Anastasiou, President of the British Mission Relief Society, addressed the Conference on the Centennial theme of the Relief Society and the slogan, "Charity Never Faileth." She encouraged the Sisters to stand behind the Priesthood and to support them wholeheartedly and faithfully. After songregational singing and a piano solo, "Bless this house," by Sister Irene Middleton (Preston), President A. K. Anastasiou was the final speaker at the Liverpool District Coference. Beginning with the theme, on Pre-existence, he developed his address, embodying the evidence of the faith in the personal living God and the divinity of the Church and the authenticity of its teachings as revealed through the Prophet Joseph Smith. The message of the First Presidency was then dealt with and the British Saints were encouraged to give heed to the timely counsel and advice. He discussed further the wisdom of cultivating plots of land and storing sufficient food raised by individual effort for at least 12 months; and the Saints to come and live around the Branches and stand united. He also mentioned the project of chartering a boat after the war to enable the British Saints to go to Zion for Temple work. Attendance 94.

Throughout the sessions the Priesthood of the Liverpool District took part in the opening and closing prayers.

Administration was given to two Sisters. One Sister was called on a full time Mission. The happiness and joy manifested in the faces of all those in attendance was the reward to the Priesthood and Sisters who laboured so diligently to make their conference such a success.

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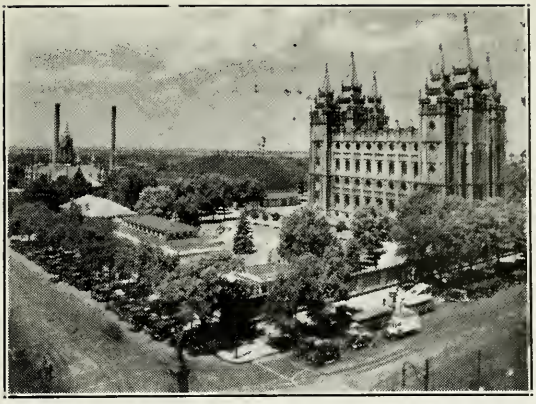
NEWCASTLE DISTRICT CONFERENCE SCHEDULED.

NEWCASTLE District Conference will be held at the **L.D.S. Chapel, 15 Osborn Road, West Hartlepool,** on Saturday and Sunday, July 18th and 19th.

Saturday programme: 5.30 p.m., Special Meeting with District and Branch Presidencies; 6.45 p.m. to 8.30 p.m., Tabernacle Organ and Choir Records; 1-act play, "Conversion"; dramatic reproduction on records, "The Fulness of Times"; Sister H. Woodford on Genealogical problems; social contact, etc.

Sunday programme: 10 a.m., Testimony-Sacrament Meeting, 11 a.m., 1st session, with an half-hour programme presented by Sunday School children; 2.30 p.m., 2nd session; 3.45 p.m., separate sessions for Priesthood and Ladies; 6 p.m., the final session.



A DECLARATION OF BELIEF regarding Governments and Laws in general, adopted by unanimous vote at a General Assembly of the Church of Jesus Christ of Latter-day Saints, held at Kirkland, Ohio, August 17th, 1835, with the following preamble:

That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood:

1. We believe that governments were instituted of God for the benefit of man; and that He holds men accountable for their acts in relation to to them, both in making laws and administering them, for the good and safety of society.

2. We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

3. We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

4. We believe that religion is instituted of God; and that men are amenable to Him, and to Him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

5. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

6. We believe that every man should be honoured in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7. We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

8. We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offence is committeed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

9. We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

10. We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

11. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

12. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

—Doctrine and Covenants 134.

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